A GUIDE UNTO SION;

OR

Certaine Positions, concerning a true visible Church:

Wherein

The nature of a true Church is so plainely described, as all men may easily discerne the same from false assemblies.

Written by a learned and judicious divine.

Jer. 50. 5.

They shall aske the way to Sion, with their faces thitherward, saying: come and let us joyne our selves to the Lord, in a perpetuall Covenant that cannot be forgotten.

The third edition.

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Christian Reader.

Being earnestly desired by some godly friends, to publish againe this little Treatise, *and to adjoyne some thinge more unto it; I have (as my occasions would permit) condescended to their importunitie. So that thou shalt here find, not onely many faults (which were in the former impression) carefully corrected: but also some other needfull points breifly handled. Now the good God for his Sons sake, give a blessing to it, that it may be (as the Title is)* A GUIDE TO SION: *I mean a good helpe, by which many of Gods elect, may be brought from errour and ignorance, to walke in the truth and light of the Lord.*

A GUIDE UNTO SION.

OR

Certaine Positions, concerning a true visible Church.

THis our English word *Church*, through custome of speath, is commonly used for the *Temple* or place where people come together for the worship of God; but they that are any thing exercised in religion, know, that it also signifieth the *People*, which gather together for divine worship, and that is the first and proper meaning of the word *Church*, as it is used to expresse the original Scripture termes, *Kahal*, and *Ecclesia*.

2. This name *Church*, we Englishmen (which came of the Saxons) have received from the Saxon, German, and Dutch names *Cyric, Kirich, Kerck*; whereby these nations now, do usually call their *Temples* or meeting places: but the people which come together in them, they call the *Gemeine*, and the *Gemeinte*, that is to say, the *Communialtie* and we in our first English Bibels called it, the *Congregation*,

3. As all religion is learned out of holy scriptures, so the name and doctrine of the church, is from thence to be deduced; and there church is called in Hebrew (*a*) *Kahal* or *b Kehillah*, which signifieth a *Convocatiõ* or *Assemblie* of people, & (*c*) *Ghedah*, that is to say a *Congregation*. in Greek it is named *d Ecclesia*, that is in like manner, a *Convocation*, or people called forth to an assembly. and sometime (*e*) *Sinagogue*, that is a *Congregation*: which word is also used for the *f* place where in the people assembled.

4. The Hebrue word *Kahal* is diversly used; sometimes more generally for a great or universall multitude (*g*) of nations and *h* of peoples; sometimes more particularly for an assembly of one nation, as of *i* the Israelites; sometimes for part of them, as

a Deut. 5 22. *b* Deut 34,4. *c* Exod. 16, 1 Psal. 111. 1. *d* Mat. 16, 18 Act. 7. 38 *e* Iam. 2. 2 & in the Greek ould Test. often Deu. 5. 22 Exod. 16. 3. &c. *f* Luk. 7, 5 Act. 18, 7 *g* Gen. 35 11. Jer. 50 9. *h* Gen. 48, 4 Eze. 23. 24 *i* Exod. 12 6

k the

k the Elders and Governours; or some *l* of the tribes of Israel a part; or some *m* of all the tribes, even *n* men, women and children: and indifferently for any assembly, and this not onely of Gods people, *o* but (*p*) heathens also and infidels.

5. Likewise the Greek word *Ecclesia* is of a large extent and signification; used sometime for *q* the Church generally, sometime for a *r* particular Church or congregation in a citie; sometimes more parricularly in *s* a house or familie; sometimes (in the Greek version of the old Testament) for an assemblie (*t*) of Governours, or company *u* of Prophets, congregation *x* of the people: and finally for *y* any assembly lawful or unlawfull, of good men, or of (*z*) evil.

6. These words thus generall, are in more speciall sort both by the scriptures, & by use of speach among all religious people, restreyned and applied to such Assemblies and Congregations, as are called and gathered for divine exercises: and so our English name of *Church* is attributed peculiarly to spirituall or religious assemblies, called *ecclesiasticall*, & not to any other assemblies civil or political.

7. Of religious or ecclesiastical assemblies gene-

k 1 chron. 13.1, 2. 4 5 & 29. 1 6. 2 Chro. 1.2.3, l. 2 Chron. 20. 4.5. m 2 Chron. 30. 10, 13, 25 n Ezr. 10. 1 o Gen. 49,9 p Ezek. 27 27, & 32 22, & 38 47, &c. q Ephe. 5. 23, &c. Heb. 12 23, r 1 Cor. 1.2, s Rom. 16 5. 1 Cor 16, 19, Col. 4, 15. t 2 Chr. 1. 1, 3. &c. 1 Sam. 19 20. x Psal. 107, 32 y Eze 32, Act. 19 32 39. 41, Psal. 26.

generally considered, there are many sorts in the world; and al disallowed of God, save one sort onely which he acknowledgeth to be his, and hath separated to himself from all the rest.

8. The many false sorts, may be reduced unto fowr; 1. The assemblies of *Pagans or heathen people*, which professe some God, Gods, or Goddesses, whom they do worship ignorantly, having (*a*) changed the truth of God into a lie, and so serving creatures, not (in deed) the creator, which is blessed for ever, Amen. 2. The assemblies of Iewes, who professe the true God (after a sort) and allow the writtings of Moses & the Prophets, but abhorre Christ Iesus our Saviour, and reject the new Testament: 3. The assemblies of *Mahometists*, as Persians Turks, *Moores*, &c. Which professe also after their manner, that *b* one true God of whom Moses and the Prophets wrote, and acknowledge *c* Christ to be a Prophet sent of God, yea & the breath or Spirit of God yet beleeve they not that he is *d* God, or the *e* sonne of God, or Saviour of the world, but follow the lies & fables of their false Prophets *Mahomet*. 4. Finally the Church or assembles of *false Christiās*, which professe God

a Rom. 1, 25.

b Alkorán
c Azars 4 Azoar. 2. 4, &, 11,
d Azo. 12 &c.
e Azo. 19 20.

God and his sonne Christ, into whose name they are baptised; but by their works doe deny him, and by their errours & heresies doe overthrow the truth of religion.

9. The first three sorts. *Pagans Iewes,* and *Mahometists*, because of their so open and manifest denyall of Christ and salvation by him; are generally of Christians repured as *no Churches*: the latter are reputed *no true* but *false Churches*, and so also do they esteem of true *Churches*, and one of another. Herupon is continuall controversie between true and false Christians, & which is the true Church, and how it may be knowen.

10. To help the weak and doubtfull in this case, I will so truly and plainly as by the grace of God I can, describe the true Ch., which in holy Scriptures is called the *Congregation and Church* [f] *of God*, consisting of godly and holy people named [g] *Saints*; opposed to the wicked or *maligne Churches* the (i) Synagogue of Satan.

11. The true Church is a people [k] called of God by [l] the Gospel, [m] from the world, into the [n] Communion or fellowship of his Son Iesus Christ, in whom they are [o] coupled and built together, to be the habitation

f Nehem. 13.1. 1 Tim. 3 5.14, & 1 Cor. 1.2. Psal. 89.5 & 149. h Psal.2. 5.1 Rev.2 9 k1 Pet 2.9, l 2, Thes.2. 14 m Ioh. 17.9.9. & 19. n 1 Cor. 1 o Ephe.2, 21,22.

of God by the spirit.

12 The Church is said to be *a people, p nation* or *generation*, because it consisteth, of many persons, or of a multitude little or great: for though a particular Christian is *called*, and of the church; yet no one man is *a church* or *generation*.

13. It is *a people called*; *q* because every concourse or assemblie is not a true church: none of themselves can come unto this estate, unless they be *r* called or drawen thereunto: and they are sayd to be called *of God*; because he *s* onely calleth and draweth men unto Christ with a *t* holy calling; and addeth them (*u*) to his church; no humane power or authority is able to doe it.

14. The *Gospel* *z* noted to be the meanes of our calling, he maketh knowen unto his people outwardly by his (*a*) word *b* spoken and (*c*) written, and inwardly by *d* his holy spirit: and thus the Church are all *e* the taught of God.

15. The estate out of which the Church is called, is sayd to be out, of, or from the *f* world; whereby is meant, first *Satan* the *g Prince of this world*, from whose power they are (*h*) turned unto God; Secondly, the wicked

p 1. Pet. 2.9. q Ephe. 4. 1 Heb. 9. 15. r Rom. 9. 11. 24. Song. 1. 3 s Ioh. 6. 44. t 2. Tim. 1. 9. u Act. 2. 47. x 2 Chron. 30. 6. 10. 12. Rom. 8. 30. y 2 Thes. 2. 14 a 2 Cor. 5. 19 b Act. 5. 20. c Ioh. 21 d Nehem. 9. 20. 1 Cor 2. 10. 12. e Ioh. 6. 45. f Ioh. 15. 19. and. 17. 6. 9. g Ioh. 12. h Act. 26. 18.

ked people of the world, called the *i childrē of the Divel*, from whole communion and fellowship *k* in their religion, and al other wicked actions, we muſt be ſeparated; thirdly the corruption of nature in our ſelves, the luſt of fleſh, the luſt of the eyes, & pride of life, *l* all which are of the world, & which we muſt *m* hate *n* & crucifie, and ſo turn & become (*o*) like litle children, even *p* born agayn, that we may ſee the kingdom of God.

16. The eſtate whereunto God calleth his Church in this life, is generally *q to the communion* (or fellowſhip) *of his Son Jeſus Christ*, as being their onely mediator and Saviour, the Prophet, Prieſt and King of the Church; which they beleeving and profeſſing, are alſo made partakers (in a proportion and their meaſure) of theſe three offices with him.

17. Ieſus Chriſt is the *r Prophet* raiſed up of God unto his people, to teach them all that God commanded him: which alſo he did, both by *ſ* himſelfe, & by the Miniſtery of his ſervants (*t*) ſent of him. And as (*u*) all the treaſures of wiſedome and knowledge are hid in him, ſo him the Church muſt *x* heare; for all *y* heavenly wiſedome

i 2, Iob. 3.
k Exo. 34. 15, Prov. 15, 8 Pſal. 16, 4, Eph. 5, 11, 2. Cor. 6, 17
l 1. Ioh. 2. 16 *m* Ro. 7, 15. Iude 23. *n* Gal. 6, 14. *o* Mat. 18, 3
p Ioh. 3, 3
q 1 Cor. 1. 9.
r Deu. 18 15, 18. Act. 3, 22. 26 *ſ* Mat 2. 5. &c. *t* Ioh. 13. 20. (*u*) Col. 2. 3. *x* Mat. 17 5. *y* Iob. 3. 13. & 6. 68 Reve. 5 1. 5.

and knowledge is to be learned of him; and every person which shall not heare this Prophet. z shall be destroyed out of the people.

z Act. 3. 23.

18, This Propheticall office of Christ, he hath communicated with the Church, by giving (a) to the same his *word*, for their instruction & comfort, and b grafting the same within them. His *spirit* also as an c *Anoynting* to teach them all things; giving d gifts also, or ministers, to open and apply the same unto their soules, likewise power and freedome by e witnes f profession & g practise, to h hold forth that word of life as lights in the world therby, to i preach unto others the faith of Christ, k to edify and build up one an other dayly therein; to l provoke unto love and to good works; to m admonish and n reprehend for evil and iniquity; to o forgive and p comfort one another in the words of Christ; whose word therefore all ought to labour that it may q dwell plenteously in them; that if any man speak, it may be r as the words of God.

a Psa. 147 19, 20. Isa. 59. 21 Ro. 15 4. b Iam. 1, 21, c 1. Ioh. 2, 20 27. d Eph 4, 8, 11. 1 Cor, 12 28, e Isa. 43. 10, f 2 Cor 4. 13, g Mat, 28 20 h Phil. 2, 16. i Act, 8. 4 k 1, Thes. 5, 11. l Heb 10, 14. m Rom. 15, 14. n Levit. 19, 17. 1 1, Pet, 4.

19 Iesus the Son of God, is also the greate *High priest* or s *Sacrificer* of the Churchs by

o Luk 17, 3, p 1 Thes 4, 18, p Col, 3, 16, 11, s Heb, 4, 14, 20 Rom, 15, 19.

whole obedience, and sacrifice or obla-
on of *t* his owne body and blood, the
urch is cleansed *u* from all syn, and *x* re-
nciled to God: by whose intercession the
urch, with the holy actions & oblations
the same, are *y* accepted of God, & made
ires of blessing.

20. And this his Priestly office, is so im-
rted to his church, as they have not onely
terest in his *z* death & sufferings, wherby
ey are reconciled to God, but also are
emselves made (*a*) *a holy priesthood*, to offer
spiritnall sacrifices acceptable to God by
im: giving up *b* their own bodies a living
crifice; *c* mortifying their members which
re on earth, and *d* crucifying the flesh with
e affections and lusts (offring up *e* contrite
broken harts, with *f* sacrifices of confessiō
to his name; and praying not onely every
man for himselfe, but *g* one for another, *h*
doing and distributing to the necessities of
he Saincts, *i* suffring affliction for the Gos-
el; and finally, if they be called thereunto,
powring out their soules vnto *k* death for
he truthes sake.

21. The Lord Iesus Christ, is also the *l*
governour, and *m* king over Sion, God holy
mouth, and sitteth at his Fathers right hand

t Heb. 10. 5, 10. *u* 1. Ioh. 1, 7. *x* Rom. 5. 10. *y* Heb. 7. 25. &. 9, 24. &. 13, 15. Rev. 8, 3. 4. *z* Isa 53. 5. Rom. 5. 8. 10. 4. *a* 1 Pet 2. 5. *b* Rom 12. 1. *c* Col. 3. 5. *d* Gal. 5. 24. *e* Psal. 51. 17. *f* Heb. 13. 15. *g* Ephe 6. 18. *h* Heb. 13. 16. *i* 2. Tim. 2. 3 9. *k* Heb. 12. 4. 2. Tim. 4. 6. *l* Mat. 2. 6 *m* Ioh. 12, 13.

and

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n 1 cor. 15 25. o Isa. 33,22, p Mat. 28 20. q Psal. 72. r Iohn 10,28, & 16, 33. Rev. 19, 11,21

and *n* reigneth till al his enemies be made his footstool, being (*o*) a *King Judge*, & *law-giver* to his people, *p* commanding & ruling them by his word and spirit, *q* judging them in justice and equity, preserving and defending them by his almighty power, *r* from all their enemies.

22. And this his kingly office he so communicateth with his Church, as they are by him preserved and defended from all adverſarie power; freed from the dominion (*a*) of syn, & tyranny of *b* Satan: from subjection: to (*c*) the world, and servitude *d* unto men: & restored to the joyfull liberie of the children of God, *e* the world and all things in it made their: that howsoever they have still to combate *f* with the Divil, to wraſtle against principalities and powers; to suffer *h* hatred and affliction of the world; and to warre with the fleshly *lusts* i which fight against the sowl: yet neither *k* death, nor life, nor Angels, nor principalilies, nor powers, nor things past, nor things to come, nor height nor deepth, nor any other creature, shall be able to separate them from the love of God which is in Christ Jesus our Lord; who hath *l* made them *Kings & priests* unto God even his Father, and they shall *m* reigne

a Rō. 6, 14 b 1 Ioh. 5 18, Rom. 16, 20 c 1 Joh. 5, 4 d 1 Cor. 7 23 e 1 cor. 3, 22. f 1 Pet. 5. 8. 9 g eph. 6. 12 h Ioh. 15 19. & 16 31. i 1 Pet 2. 11. k Rom. 8 38. 39 l Rev. 1. 6 m Rev. 5 10

reigne on the earth; till having served here their time, they come (n) reign with him in glory, in the heavens for ever.

22. Unto the Participation of these promises and heavenly graces, are *o* all people provoked by the Gospel preached; and such as obey the calling of God, and come unto Christ, are united to him their head and mediator, from whom proceedeth the *Justification* and *sanctification* of the Church.

24. *Justification* is the partaking of Christs *p* justice or righteousnes, in his fulfilling & obeying *q* the law of God, and discharging *r* all our debts and trespasses by his death; so freeing us *s* from the curse, and setting us in full favour *t* with God and under his *u* blessing: which righteousnes of Christs, is fully made ours, and imputed to us *x* by faith for our justification.

25. *Sanctification* is the partaking of Christs holynes, by being *y* grafted with him to the similitude of his death and resurrection; whereby the corruption of nature or (z) old man in us, becommeth crucified & *a* buried with him, and the *b* new man or image of God is put on and renewed dayly, in a holy conversation.

26. Hitherto of the Churches union and com-

n 2 Tim. 2. 12. Ioh. 17. 24. 1 Thes. 4. 17

o Mat. 28. 19. Rom. 16. 26

p Phil. 3. 9

q Rom. 5. 19. r Iob. 1. 7. s Gal. 3. 13. t Rom. 5. 10

u Gal. 3. 9

x Rom. 3. 25. 30 & 4. 24

y Rom. 6. 5

z verse 6

a verse. 4.

b Ephes. 4. 22. 24. Col. 3. 10

communion with Christ her head: now fo-
e Ephe. 2. 21. lloweth the union of the churches member
Rom. 12. one with another: which is their *t* couplin
4. 5. d 1. togither as one body: by the communion o
Cor. 12. 4, one and the same *d* spirit, faith, and love.
8. 9. 11. 12. 13. 27. The union of the members one wit
Epho. 4. 4. an other is to be considered generally or to
5. 15. 16. tally and particulary. Generally as th
a Ephe. 3. Church is called *universall* or *Catholik* com
15, b, 1. prehending the (*a*) whole family of God in
Pet. 5. 9. heaven and in earth, and the *b* fraternity o
c Eph. 4. 5 brotherhood of all Christians which are in
d 1 Cor 8. 6. & 12. the world; in whom there is but *t* one faith
4. 5. &c. in *d* one & the same God, by that one Lord
Eph. 2. 18 Jesus Christ, though one Spirit. Thus have
& 4. 4. 5. they all one *Father* which is God, one *mo-*
6. e Gal. 4 *ther*, *e* Ierusalem which is above, and by the
26. mediatio of Christ are all made *f* one, bapti-
f Iohn. 17. 21. g 1, zed by one spirit into *g* one body, and all
Cor. 12. made to drink into one spirit.
13 b Rev. 11. i Act. 28. More particularly they that are cal-
2 41. 42. led of God, and members of the Church
47. & 5. universall, are united and gathered into ma-
13, Heb. ny Churches or congregations in (*b*) several
10. 25. k cities & countries: every of which churches
2. Cor. 5, 4. being *i* joyned togither in the profession &
l Mat. 18. practise of the Gospell of Christ, have his *k*
20. power and *l* presence with them, and is to

con-

convene or come *m* togither in one, for the worship of God, & performance of publicke duties.

m 1 Cor. 11.20.33 & 4.5

29. Whatsoever promise or blessing of God, is bestowed on the church on earth generally considered: *n* the same may be apprehended and injoyed by every particular Church, (though not in like measure by all:) as the *o* promises general, and examples particular of the Church *p* in Corinth, and others mentioned in the Scripture, do confirme.

n Heb. 12. 22, 23, 24 Rom 9. 4. Lev, 19 12, with 2. Cor. 6. 16. with Deut, 29. 13.

o Exo 20. 24, Mat. 18 20.

30. The Testament of Christ sheweth us no Provinciall, Nationall, Emperiall, or other like Church, having severall meetings or assemblies, and speciall Pastors over the same: neyther, synce th' Apostles, Prophets & Evangelists were taken from this world, are there any other lawfull Bishops or Church governours, then Bishops or Overseers *q* of the particular Churches; neyther ever was ther other lawfull *Head, Lord,* or *Lords spirituall,* of the Church; then *r* Iesus Christ alone.

p Isa 4, 5. 1 Cor, 3. 22, 23, & 1, 7, 30. &c Rev. 2. and 3.

q Act 20. 17 28. Phil. 1. 1 1 Pet. 5. 1

r Col. 1 18. 1. Cor 8. 6. and 12. 5.

31 Unto the Church are to be admitted all unto whom the covenant and promise of God doth apperteyn; and they are so many (*a*) as the Lord our God shall call; and al those

a Act. 1. 39.

those are called (in the judgement of man) which *b* having heard the word of God, do manifest and professe *c* repentance from dead works & faith in God, by Iesus Christ the alone Saviour of the world, and promise (*d*) obedience to the word, through the holy Ghost the sanctifier of the elect. Such of all sorts & estates of the people in the world, are with their *f* seed to be received into, and nourished in the Church; their ignorance being holpen by *g* instruction, their weaknes *h* born by lenity, their faults corrected *i* with love and meeknes; and their feeble consciences *k* comforted with the promise of God.

32. Out of the Church are *l* all such to be kept, as are profane, worldly and wicked, untill they be called of God unto repentance and faith in his promise: for every Church rightlie constituted. must consist *of faithfull and holy persons.* Our reasons are these. 1 The Scriptures (*m*) every where so teach. 2. All wicked men are forbidden expresly by the word of God, from medling with his covenant, or ordinances, *Psal.* 50. 16 *Mat.*

b Rom 10. 17, *Eph.* 1 13, *c* Act. 2. 28. 41. & 8, 37. *d Exo*, 19. 5. 8, 2 *Chron.* 34. 31. *Luk.* 1. 17 *Iob.* 2. 26. *Rom.* 1. 5. *Mich.* 4. 4 *e Gal*, 3 28 *f Gen.* 17. 7. 1. Cor. 7. 14 *g Gal.* 1. 28, & 3. 16. *h Rom* 15. 1. &c *i Gal.* 6, 1 *Levit*, 19. 17. *k* 1 *Thes.* 5 14. *l Mat* 7. 7. 2, *Cor* 6. 14. &c. *Rev.* 21. *Num.* 15. 27. & 22. 15. *Isa.* 35. 8. 9. *Zach.* 14, 21. *m Mat.* 18. 17. 1, *Cor.* 5. 5. 11. 12. *Tit.* 3. 10. *Psal.* 93. 5.

Matth. 7. 6. 3. They have not Christ for their *head o* and therefore cannot be of his *bodie*. 4. The godly and wicked are contraries, guided and led by different causes: now two contraries, are not capable of one and the same forme. 5. Only faithfull men worship God a right, please him, are accepted of him, and have right to the *covenant of grace and seales* thereof.

33. That Christ (our heavenly Prophet) hath set down unto us in the *new testament*, a forme of *Church Government*, which is unchangable, ordinarie, best, perpetuall, and common to al Churches, and to which all persons must be subject: is certaine: For 1. otherwise the Church which is his bodie, should be left maymed, imperfect, and voyd of some special furtherance and helpe for her edification: but this cannot be. *k*. 2. we read that under the law, the Lord by *Moyses* ordained a certaine forme, which was not altered, nor to be altered by any King or Priest whatsoever (*l*) & therfore it must needs follow, that he coming in his owne person, did appoint the like for the safety and good of his Church now under the Gospell *m*. 3. We must either confesse this, or else spoyle

o Eph. 5. 25. 30. Col. 3. 15 19, 20.

Gal. 5. 12.

k Ephes. 4 11. 12. 2. Tim. 3. 16. 17.

l Deut. 5. 32. 2 Sam 6 6. 2 Ch 26. 18. 19

m Ebr. 3. 2. 3. 4.

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Christ of his Kingly office; for what doth more belong to the nature, office, *n* & duties of a King, then to give lawes unto his subjects, and to make such decrees and ordinances, whereby all the parts of his Kingdome may be meanteined, 4. Seeing the word of God, teacheth every good way & dutie, it must needs teach this also. 5. *o* No humaine forme is sufficient for it. 6. The Church is the house of God: *p* Now considering that the Lord requires us to set our families in order, *p* and he among men is counted a careleſſe unthrift, that leaves his servants to doe what they list; it is not probable nor possible, that he himselfe would neglect to give order, how both stewards, children and servants should be ordered and deale with.

n Esa. 6. 9 *2 Sam.* 8. 7 *12. Esa.* 32. 22. *Psa.* 1. 10 21. *o* Psa. 19. 7. *Ioh.* 5. 39. *p* 1 *Tim.* 3. 16. *q* 2 *King.* 20. 2. 1 *Tim.* 5 3.

34. The ordinarie officers, perpetuallie belonging to all true churches Are *Pastors, Teachers Elders, Deacons and Helpers.*

35. The election and ordination of them must be made by the free chose of the congregation *r* of which of the are members, and wherein they are to administer. And this is cleare. 1. Because *Apostles* [who only

r Act. 6 & 14, 23 *and* 15. 22. 2. *Cor.* 1. 19. *g Act* 1 15. 24, *and chap.* 6. 2. 3. 4. 1. *Timoth.* 3, 2. 4 4. 5.

nely taught Christs commandements, ſo ſtabliſhed the primitive Churches. 2. The people amongſt whome they have been converſant can beſt judge of their tnes both in reſpect of their perſons and amilies. 3. It furthereth much the dili- ence and faithfulnes of the miniſter, that ey whoſe miniſters he is, have freely cho- en him, as uuto whome under Christ they ommit the moſt pretious treaſure of their oule: as alſo it binds the people to grea- er love and conſcience of obedience of im and his miniſtry, whome themſelves ave made choice of. 4. The Church being moſt free corporation, ſpirituall under Christ, the Lord, is in all reaſon & equity o chuſe her miniſters and ſervants under im, unto whome alſo, ſhe is to give wages or their ſervice and labour.

36. The *Paſtor* muſt be apt to teach, (*a*) no young ſcholer, able to divide the word a right; *b* he muſt be a man that loveth goodnes; *c* he muſt be wiſe, righteous holy, temperate; he muſt be of life unreproveable, as Geds ſteward; *d* he muſt be generally well reported of, & one that ruleth his owne houſehold under obedience

a 1 Tim. 3. 1. *b* 2 Tim. 2. 15. *c* Tit. 1. 9 *d* 2 Tim. 4. 2 Tit. 1. 7 8.

with all honestie, he must be modest e humble, meeke, gentle, and loving: he must be a man of great patience, compassion, labour, and diligence: feed the sheep of Christ in green and wholesome pastures of the word: pray for them, seale up to them the promises of God by the Sacraments: He must alwayes be carefull and watchfull over the Flock of Christ, defend it from ravenous beasts, (g) and the wolfe, and take the little Foxes: discerne mens deseases, and apply the word according to every disease, and every time and occurrant: And these things he must doe with al willingnes and chearfulnes, not holding his office in respect of persons, but doing his duty to every soule, as he will answer before the cheife Shepheard. &c.

e Numb. 12.3.4. Esa.50.4 5.6, Ier.3 15.Eze, 34.18. 1 Tim.5. *f* Psal. *g*·Lev, 10. Ioh·10. 11,12. Song,2. 15.

37. The *Doctor* * or *Teacher* must be a man apt to teach, mighty in the Scriptures able to convince the gainsayers: He must be of life unreproveable, one that can governe his owne household, he must be of manners sober, temperate, modest, gentle, and loving: He must take diligent heed to keepe

* 1 Tim. 3 chap. Tit.1.cha 2.Tim.2. 15,1.Cor 1,17.and 24.1.Cor 3.11.12,

Mat.2.6.Ephes.2.20, Heb.6.1.1.Cor,1.17.1 Tim.4.16,and,6,20.

keepe the Church from errours, preserve knowledge, build, upon the rock (which is Iesus Christ) gould, silver, and pretious stones, that his worke may endure the triall of the fire, and by the light of the same fire, reveale the timber, hay, & stubble of *false Teachers*: And further, hee must deliver his doctrine pure, sound, & plaine, not with curiosity or affectatiõ, but so that it may edifie the most simple, approving it to every mans conscience, that the Church may increase with the increasing of God, and grow up unto him, which is the head Christ Iesus.

38. That this is an *Office* different from that of the *Pastor*, is manifest by these reasons. 1. The *Apostle* doth so distinguish them one from another, *Rom.* 12.7.8 *Ephes.* 4.11. 2. Their gifts appeare to be divers, 1. *Cor.* 12. 8. 3. The *Pastor* is commanded to take one course in Teaching, the *Doctor* another, *Rom.* 12. *vers.* 7, 8. 4. This distinguishing of them makes more for the building of the Church, then to unite and make them one.

37. The

39 The third Officers, (a) are *Governours*, or *Ruling Elders*: These men must be of life likewise unreproveable, sober, gentle, loving, temperate; Governing their owne Families orderly: they must bee men of wisedome: knowledge, and sound judgement, able to discerne betweene cause and cause, betweene plea and plea, and accordingly to prevent and redresse evils. Their especiall care must be to see the Ordinances of God truly taught and practised, as well by the Officers in doing their duties uprightly, as to see the people obey willingly and readily: It is their dutie to see the congregation holily and quietly ordered: and no way disturbed by the contentions, and disobedient, froward and obstinate: Not taking away the liberty of the least, but upholding the right of all, wisely judging of times and circumstances. They must be readie assistants to the Pastor and Teacher, helping to beare their burden, but not intruding unto their office.

(a) 1. Tim. 3 & 5. chap. Num. 12 24. 25. 2 Chr. 10 8. Act. 15 Num. 11 16. Deu. 1 13. & 11. Exod 39. 42. 1 Tim. 3. 5. Gal. 2. 4 5 Colos 4. 16. 17. Rom. 12. 8. 1 Cor. 11. 16 & 14. 33. Act. 20. 1 Pet. 5. 1 Heb. 5. 4.

40. It is necessarie that these *Officers* bee perpetuallie resident upon their charges. For 1. a Minister is a Shepheard, and his charge a Flock; now a shepheard hath a flock

a flock to feed it continually. 2. Wherefoever God placeth a man, there is daylie need of his labour and care. 3. The people are in daunger of harme if, they be not watched over day and night. 4. The Church requireth an Officers residencie with her, as a dutie of him. 5. If they doe otherwise, they cannot give their people a good example, neither will there be love and familiarity betweene them.

41. *Deacons b* must be men of honeſt report, indued with the Holy Ghoſt, they muſt be grave, temperate, not given to exceſſe, nor to filthy lucre: Faithfully ought they to gather and collect by the Ordinance of the Church, the goods and benevolence of the faithfull, and by the ſame direction diligently and truſtily to diſtribution according to the neceſſitie of the Saints. Further, they muſt inquire and conſider of the portiõ and the wantes both of the Officers and other poore, and accordingly relate to the Church that proviſion may be made.

b Act. 6. 3. 1. Tim 3. 8. 9. Rom. 12, 8.

42. That the *Deacons* Office is not to meddle with the Word and Sacraments, but onely to collect the benevolence of

the faithfull; and faithfully to diſtribute the ſame: is cleare by theſe reaſons. 1. It is an *Apoſtolicall inſtitution* that theſe ſhould attend upon the proviſion for the poore, *Act.* 6.4. 2. The Scripture maketh it an ordinarie and diſtinct Office from others in the Church, and not to be mingled with any other, *Rom.* 12. 8. 3. No man can in any tolerable meaſure diſcharge the Office of a Miniſter and a Deacon alſo, *Act.* 6. *verſ.* 2. 4. The Miniſtries of the Word are perfect without it.

43. This Office was inſtituted, 1. That the faithfull might bee the more free from feare, and follow their owne callings diligently. 2. That the Church might be the more enriched with Heavenly and Spirituall bleſſings, for ſhe receives grace and gifts, for the diſcharge of each calling, 3. To ſtirre men up to helpe the poore the more willingly, conſidering that the Lord hath appointed a ſpeciall office for that purpoſe. 4. That there ſhould bee no complaints, but that all the poore might be comforted againſt their povertie and wants. Laſtlie, to ſhew that as God hath created

created soule and body, so hee takes care for both.

44. The *Widowes* (*a*) or *Deaconesses* must be Women of. 60. yeares of age at the least. For avoyding of inconveniences: they must be well reported of for good workes, such as have nourished their children, such as have beene harberous to strangers, diligent and serviceable to the Saints, compassionate and helpefull to them in adversitie, giv̄e to every good worke, continuing in supplications and prayer day and night: they must minister to the sicke, lame, weary and defeated, such helpefull comforts as they need, by watching, tending and helping them.

(*a*) 1 *Tim.* 5. 9. 10. *Rom.* 12. 8.

Further, they must shew good example to the yovng Women, sober, modest, and godly conversation, avoyding idlenes, vaine talke, and light behaviour.

45. These are the necessarie and onely ordinarie functions, (*b*) and officers, which our Saviour hath ordained of his Church, unto the due administration whereof, he hath promised his blessing to the end of the world. And these are perpetuall and to continve for ever. and beside these, it is unlawfull for men (following the devises

(*b*) 1 *Cor.* 12. 28. *Rom.* 12. 8. 9. *Ephes.* 4. 8. 11, 12. 13.

Zion

of their owne braine) to institute ordain any in the Churches of God.

46. These officers though they be diver and severall, yet are they not severed, lea
a Luk. 9. 46.47. Iob. 13. 12.17. 1 Cor. 12 12.25.28 Ephes. 4. 11.12,13 16.
there should be a division in the body: (a but they are as members of the body, ha ving the same care one of another, joyntl dooing their severall duties to the servic of the saints: neither can any of thes officers bee wanting without grievou lamenes and apparent deformitie of th body, yea violent injury to the hea Christ Iesus.

47. As every Christian Congregation hath power and commandement to elec and ordaine their owne Ministers accor ding to the rule in Gods word prescribed So right and power to practice all othe
b Mat. 18 17.18. 1. Cor. 5. 4.5. 2 Thes. 3. 6. with Levit. 24 14.15. 19.23.
ordinances of the Lord, and namely to (b cut of any member from the body, provi ded, that holy order of proceeding bee keept, which Christ in his will and Testa ment hath left us.

48. The rule of Christ for excommuni cation is thus: If the fault be private holy and loving admonition and reproof i to be used, with an inward desire and ear nest care to winne their brother: But i hee

ill not heare, yet to take two or three ther brethrē with him, whome he knowth moſt meet for that purpoſe, that by he mouth of two or three witneſſes every ord may be confirmed: And if he refuſe o heare them, then to declare the matter o the Church, which ought ſeverally and harply to reprehēd, gravely to admoniſh nd lovingly to perſwade the partie offending: ſhewing him the heynouſnes of his ffence, and the danger of his obſtinacie, nd the fearfull judgements of the Lord. *Lev.* 19.17,18. *Matth.* 18.15. *Deut.* 19.15. *Matth.* 18.16.

49. All this notwithſtanding the Church s not to hold him as an enemie, but to admoniſh him and pray for him as a Brother, rooving if at any time the Lord wil give im repentance. For this power is not iven them to the deſtruction of any, but o the edification of all. 2. *Theſ.* 3. 15. 2. *Cor.* 10,8. *&.* 13.10.

50. If this preveale not to draw him to epentance, then are they in the Name & ower of the Lord IESVS, with the whole Congregation, reverently in prayer to proceed to excommunication, that is vnto the aſting him out of their congregation and

and fellowship, covenant and protection of the Lord, for his disobedience and obstinacie, and committing him to Sathan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus, if such be his good will and pleasure, Mat. 18. 17. 1 Cor. 5. 11.

51. If the offence be publike, the partie is publiquely to be reproved, and admonished: if he then repent not, to proceed to excommunication, as aforesaid, 1. Tim. 5. 20. Gal. 1. 14. Ios. 7. 19. 2 Cor. 7. 9.

52. Further they are to warn the whole congregation and all other beleevers *to hold him as a Heathen and Publican*, and to withdraw themselves from him, from all spirituall communion, and civil familiaritie, so fare as may be without the violation of any naturall or civil bond.

Mat 18. 17. 1 Cor. 5 11.

53. That obstinate sinners after due conviction and patience, must be censured appeareth, 1. By the commandement of Christ (*a*) and Practice of the Apostolical (*b*) Churches. 2. That the worship and service of God may *c* be kept and preserved from pollution, contempt and prophanation. 3. That the sinner may se his fault be

a Mat. 18.
b 1 Cor. 5.
c Hag. 2 13.

e humbled *d* for it, and so saved in the ay of the Lord. 4, That the honour and ood name of the Church may be preser- ed, the which would be lost *e* if vile per- ons were suffered therein. 5. To prevent he infection *f* of others. 6. That by the zeale and holynes of the Church, they without *g* may be gained to the Gospell. . To glorifie Gods great name which is much impeached *h* by the unholy wal- king of those which professe his truth. *i* That others may feare, *i* for if this course be omitted, it may a meanes to embol- den many to doe the lyke.

d 1 Cor. 5. 9, 2 Thes. 2, 14. 2, Cor. 6.
e Rev. 2, 14. 15.
f Heb. 12. 15.
g Mat. 5. 16.
h Eze. 36 20, 23.
i Deu. 17. 12, 13.

53 The repentance of the partie must proportionable to the offence, viz. If the offence be publique, publique: If pri- vate, private: Humbled, submissive, sor- rowfull, unfained, giving glorie to the Lord. *Lev.* 19. 17. *Prov.* 10. 12, *Rom.* 12. 19, *and*, 13. 13. 10. *and*, 14. 1.

55. There must great care bee had of admonitions, that they be not captious or curious, finding fault were none is; neither yet in bitternes or reproach: For that were to destroy & not to save our brother: But they must be carefully done, with prayer going before, they must bee seasoned with truth,

truth, gravitie, love and peace. Mat. 18. 15 and. 26. 8. Gal-6. 1. 2. 2. Tim 2. 24. Mark. 2. 50- Ephes. 4. 29. Iam, 5. 15. 19. 20.

56. Moreover, the Scripture shewes us. that discreet, faithfull and men able to speake unto edification exhortation and comfort, (though not yet in office of ministery) may open & apply the scriptures in the Church, for 1. In the Iewish Church (a) men out of office had liberty either in the Temple or Synagogue, publiquely to use their gifts. 2. In the time of the Apostles b and primitive Churches, men so preached, and the Lord himselfe approved it, and that without any exception or prohibition to the contrarie. 3. Christ commanded c this thing: and so did his Apostles afterward. 3. The probibiting of woemen e (not extraordinarie inspired) to speak in the Church: clearely imports a liberty therein given unto men their husband: and others. 5. Otherwise it would follow, either that the people should be untaught f. Or that now (after the generall apostasy of Antichrist) g there might be lawfull Pastors and Ministers had, before,

a Luk. 2. 42. 46. 47 & cap 4. 16. 17. 18 Act. 8 4 & cap. 11 19. 20. 21 & cap 13. 13 15 & cap 18 24 25.

b Act. 19. 18. 24. & cap. 18. 24. 25.

c Luk 9 1. & cap. 10. 1.

d Rom. 12 9. 1 Pet. 4 10. 11.

1. Cor. 14 34. 35.

e 1. Tit. 2 3 4. 12.

1 Cor 14 34. 35.

f Pro. 29. 18. Rom. 10. 17. 1 Cor. 1. 17. Rom. 14. 6 7.

g 2. Thes. 2. 4. Rev. 18. 4. & 14. 12.

re there were a church to chuse them, or flock for them to watch over; or that unlawfull ministeries *b* might be reteyned & executed, for bringing men to knowledge and obedience of the Gospell : all which are against the word of God. Lastly much good comes by this meanes: as 1. the glory of God, in the manifestation of his many gould graces: 2. That the gifts in men be not quenched. 3. For the preserving pure pure of *Doctrine* of the Church; which is more in danger, if some one or two alone onely be heard and speake. 5. For debating & satisfying of doubts if any arise. 6. For the edifying of the Church and conversion of others.

b Prov. 3 3. 2. King 23. 5 Ier. 51. 26. Zech. 13. 4. Act. 15 13 Ezr. 2 61. 63 1 Pet. 4. 10. 11

k 1 Thess. 5. 19.

l 1 Tim 3 2. 1 Cor 14. 35.

57. As Christ (our Heavenlie Prophet) hath seth fort unto us in the *new Testament* the manner and forme of the gathering and Constitution of the visible Church: so hee requieres everie faithfull Christian, to make himselfe a member of some particular Congregation, and there to present their bodies and soules, and to bring the gifts which God hath given them. Our reasons ara these: 1. Otherwise they are not to be admitted unto to Holy Sacraments,

(*a*) the

a Mat. 26 26.29. &. 28.19.20 Exod. 12. 43.48. and 20.7. Act, 2.38. 41. and. 8. 36.37. Gen. 17, b Rev. 1. 13. 1, Tim 3.15. Pſal. 65, 5, c Pſa. 119 6. Lu 1,5. d Iud. 20. Rom. 1.12 1 Cor. 11. 27. e 1. Theſ. 5,14 Heb. 3,12. 13. & 10. 24 25. f Pſa, 133 3 Eſa 50 15. Deut. 4.12. 13.

(a) the ſealess of Gods covenant. For theſe ought not to be administred unto any except they be added vnto ſome visible Church: unto which the publick ordinances and ministry doth appertaine. 2. Because of the preſence of God *b* and Christ: if we will come to God, we muſt come to that place where his preſence is in a ſpeciall manner, and where he is to be found, of all ſuch as ſeeke him with their whole heart. 3. *c* How elſe have we reſpect to all the Commandements. 4. That the Saints may mutually edifie each other, *d* and this followes upon their joyning together in the fellowſhip of the Goſpell. 5. To *conſider* (*e*) or obſerve our Brethren as wee ought, watch over them, and ſeeke to reduce them unto a ſtreight walking when they goe aſtray. 6. Becauſe of Gods Covenant *f* and promiſe: For thoſe which are in the Church, are directly (as it were) joyned to his bleſſings and graces, the which are powred forth there abundantly.

58. That it is a grevious ſinne to ſtand a viſible member of any falſe Church, is evident by theſe reaſons. 1. Becauſe it is against the expreſſe charge and commandement

dement of God. g 2. Every devised constitution is an *idol*, and all that comes from it, is tainted with the idolatrie of that constitution: and therefore not to be touched, because as an *unclean thing* h it defiles every one that worshippeth God in it, and by it. 3. This is to rebell against the Lord: and to uphold the thing which the Lord will cast down and consume (i.) 4. It is to embrace the bosome of an harlot, and so to commit *spiritual whoredome* against the Lord k. 5. This is to hold conformitie with idolaters, and to be like them, l which thing ought not to be. 6. It is to serve Satan *himself* and Antichrist, as it is written, *his servants you are whome you doe obey.* 7. It is to doe otherwise then the faythfull in all ages have practised. m 8. So long as men continue members of a false church it argueth that the love and zeale of God is not in them, o neither have they sincerelie repented of their sinnes, but are still wicked and unregenerate. p 9. Whosoever partakes in the sinnes of a false church, are under the same curses: for societie in sinne, brings fellowship in punishment. Rev. 18. 4.

C 59. And

g Rev. 18. 4. Psal. 45. 10. 11 Esa. 48. 20. Hos. 4. 14. 15 Amos 5. 5 2 Chr. 6. 14. 1 Cor. 10. 18. 1 Ioh. 5. 21. Zach. 14. 17. i 2 Thes. 2. 10. 11. k Num. 16 Rev. 18. l Pro. 5. 20 Psal. 106. 39. l Lev. 18. 3 and 19. 19. Exod. 23. 24. Deut. 12. 30. 32. m 2 Chr. 11. 15. Rev. 9. 20 n Gen. 4. 26. 2 Chr. 30. 11. 2. Chr. 12. 13. 14.

o Exo. 20. 5. 2 King. 18. 4. p Esa. 30. 22.

a Mat. 26 26.29. &. 28.19.20 Exod. 12. 43.48. and 20.7. Act, 2.38. 41. and. 8. 36.37. Gen. 17, b Rev. 1. 13, 1, Tim 3.15. Pſal. 65, 5, c Pſa. 119 6. Lu 1,5. d Iud. 20. Rom. 1.12 1 Cor. 11. 27. e 1. Theſ. 5, 14 Heb. 3, 12. 13. & 10. 24 25. f Pſa, 133 3 Eſa 50 15. Deut. 4.12. 13.

(a) the ſealeſs of Gods covenant. For theſe ought not to be adminiſtred unto any, except they be added vnto ſome viſible Church: unto which the publick ordinances and miniſtry doth appertaine. 2. Becauſe of the preſence of God *b* and Chriſt: if we will come to God, we muſt come to that place where his preſence is in a ſpeciall manner, and where he is to be found, of all ſuch as ſeeke him with their whole heart. 3. *c* How elſe have we reſpect to all the Commandements. 4. That the Saints may mutually edifie each other, *d* and this followes upon their joyning together in the fellowſhip of the Goſpell. 5. To *conſider* (*e*) or obſerve our Brethren as wee ought, watch over them, and ſeeke to reduce them unto a ſtreight walking when they goe aſtray. 6. Becauſe of Gods Covenant *f* and promiſe: For thoſe which are in the Church, are directly (as it were) joyned to his bleſſings and graces, the which are powred forth there abundantly.

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g Rev. 18. 4. Psal. 45. 10. 11 Esa. 48. 20. Hos. 4. 14. 15. Amos 5. 5. 2 Chr. 6. 14. 1 Cor. 10. 18. 1 Ioh. 5. 21. Zach. 11. 17. i 2 Thes. 2. 10. 11. l Num. 16. Rev. 18. k. 2. k Pro. 5. 20 Psal. 106. 39. l Lev. 18. 3. and 19. 19. Exod. 23. 24. Deut. 12. 30. 32. m 2 Chr. 11. 15. Rev. 9. 20. n Gen. 4. 26. 2 Chr. 30. 11. 2 Chr. 11. 13. 14.

C 59. And

o Exo. 20. 5. 2 King. 18. 4. p Esa. 30. 22.

59. And because many consider not of what necessitie it is for them to walke in the fellowship, & under the ordinances of the ministeriall and rightly instituted Church, let these reasons be allo weighted. 1. The Church and administrations therein are not needles, but must needfull meanes sanctifyed of God, and given of Christ for our edefication r and salvation. 2. Our great infirmities (whereof both the scriptures every where, and our own experience warne us) shew in what great need we stand, of all the Lords holie Ordinances; (s) For the supplying of what is wanting in us, and correcting of what is amisse, & continuing and increasing of what is good unto the coming of the Lord. 3. Sound and entyre comfort with the Lord our God, it flowes from universall obedience: (t) therefore whosoever balketh with the Lord in any thing great or small, seeketh starting holes, whereby to escape from him in his word, and ordinances: he manifesteth herein great unsoundnes. and in such a state may not exspect any freeling assurance of Gods favour and love in Christ.

r *Eph.* 4. 11. *Act.* 2.47.

s *1 Pet* 2. 2. *2 Tim.* 3.17. *Psal.*42. 1. 2. *Heb.* 10. 24 25

t *Psa.*119 6. *Luke* 1 6. *Mat.*5 19.

Note.

4. Our sinnes of ignorance and humaine fraultie,

frailtie (alas) are to many, let all men therfore in all places be warned, not to ad therto presumptious sinnes *u* either of omission or commission to provoke the Lord withall. 5. A Church constituted (*x*) according to the Gospel, is that onely lawfull religious society or communion of saints, wherein God wilbe honoured, wherby he wilbe served, and wherto he hath promised his presence and acceptance.

u Psa. 19 13, and 119.133

x Exo. 20 24 Mat. 18.20.

6. Gods people having set themselves in the order and way of the Gospel; theire care then must be, not to communicate afterwards in any devised or usurped ministerie and worship. Our reasons are these. 1. Because in so doeing, men doe breake their former vow which they made unto the Lord. (*y*) 2. God hath promised no blessing unto any ministerie, but to his own; (*a*) neither to any worship, *b* but what is don in his own way; though I confesse he may, and doth grant that throught his infinite goodnes, which no man can chalenge by any ordinarie promise. 3. Such as doe so, shew themselves

y Gen. 17 2 Jer. 50. 5. Hos. 6 7. Ezec. 17.18.

a Mat. 28.19.20 Ezec. 20 40. &c. Ps. 78.18

 to be

b Rom. 12.2. Joh. 4. 22.24. Mat. 15.8 Am. 4.4.5.

d Ioh. 10. 4 Esa. 27 9. & 30. 22. to be none of Christs sheep, *d* but still carnal and unconverted. 4. True beleevers
e Deut. 12 30 Lev. 8 3 Exod. 23 24 Deut. 4, 1. ought to depart so farr from idolarers, as not to be beholden to them for any of their institutions: *e* neither to serve the Lord in, with, or by any helpes, meanes and furtherances of their institution or invention (*f*) 5. The Lord cannot abide any service but what for matter and manner, is according to his revealed will.
f Lev. 19. 17 Deut. 5 9 Hos. 13. 12 Eze. 18 6. 1 Cor. 10. 16. 18.

61. And that it is not enought to keepe the heart to God, and in the mean time yeeld bodilie presence to idolatrous worship, we manifest thus. 1. Because we are
g Mat. 5. 16. Phil. 2 15. 2. Cor. 6. 21. to serve God in the sight of the world: *g* & what we thinke in our hearts, that must be written and seen (as it were) in our fore heads. 2. The Lord hath created
h 2 Cor. 6 19 20. soule and body, and by Christ they are both redeemed *h*: therfore it is necessary
Rom. 12. 1 that we should honour him with the whole man, for how else should the whole, enjoy glorie and immortalitie hereafter. 3. It must alwayes be our care, so to walke, as others thereby may have occasion to glo-
i 1 Pet. 2. 12. 1 Cor. 10. 32. rifie God: but so they cannot doe, if they

they se us present at false worship. 4. Gods word chargeth us to avoyd all appearance of evil *k*: and condemneth all such as with their bodies and in outward shew give any appearance to idolaters of symbolising (*l*) with them in their idolatrous actions, howsoever we doe it not with the same intent and mind that the others doe. 5. A tender conscience in dooing this wilbe wounded, and rankle inwardly as a thorn in the heel, in regard it is grosse equivocation, dissimulation and a denying of Christ *m*. *Davids heart* smote him for a little.

k 1 Tes. 4 5, 22.

l Gal. 2, 11, 12, Lev. 19, 19, 19. Hos. 2. 16 17, Dan. 1 8.

m 1 Iob. 3 20, Rom. 4. 22,

62. Such as joyne themselves unto *true visible Churches*, ought first to goe unto the (*n*) Elders, that by them their cause may be propounded to the whole Congregation: afterward they are to come into the publick assemblie, and there make confession *o* of their faith openly, and promise to walke in the obedience of Christ: and then beeing found worthy, by the consent of the whole Church, they are joyfully to be received into the holy communion of Saints.

n 1 Chr. 14. *ult.*

o Act. 19, 18. Rom. 15, 9, 10. Psal. 18, 49.

63. As every established Church, hath power and liberty to chuse their owne spirituall and Ecclesiasticall Officers: So, be it observed, that these Officers are tyed unto that only Congregation (*a*) of which they are members, and by which they were elected into office, and ought not to beare any Ecclesiasticall Office in another, neither can they administer the holy things of God, as *Officers* and by vertue of a ministeriall calling any where, but in their owne Congregation; No more then a *Major* or *Bayliefe* can execute civill justice out of the limitts and bounds of their owne priviledged Corporation.

a Act. 20. 28. 1 Cor. 7 17.

64 It is sure, that Christ Iesus hath not subjected any Church or congregation, of his, to any other superior Ecclesiasticall jurisdiction, then unto that which is within it selfe: (*b*) so that if a whole Church or congregation shall erre in any matter of faith or religion, noe other Church, or Church-officers, have (by any warrant from the word of God) power to censure, punish or controile the same, but are only to advise

b Gal. 5. 1 Mat. 3. 2. Eph. 2. 19. 1 Cor. 12 20.

vise them: and so to leave their soules to the immediate judgement of Christ.

65. That this is so *viz*: that every particular visible Church, hath from Christ absolute and entyre *power* to exercise in, and of her selfe every ordinance of God, and so is not a dependent bodie, or stands under some or other Ecclesiasticall authoritie out of it selfe. We prove thus. 1. all the primitive Churches planted by the Apostolique institution (*c*) had power fullie in themselves immediately from Christ to practice all divine worship. 2. Where as Christ sayth *Mat.* 18. *v.* 17. *tell the Church*, he meanes a particular congregation, having full power, in, and of it selfe, to exercise *Ecclesiasticall Government*, and all other Gods spirituall ordinances. 3. Whatsoever the *7 Churches* did by divine authority, that ought all other Churches afterwards to doe: but each of them apart in, and for themselves were to practice the whole worship of God: *Therefore*

c 1 Cor. 5. 2 3. Act. 14. 2 3. 2 Cor. 16 2 Col. 2, 5 2 Thes. 3 14.

66. Now whereas some doe alleadge *Act.* 15. *chap.* to prove a certaine power in *Classes* and *Synods* over and above the

power of particular Congregations: I answer: that place justifieth no such things. For 1. here was no combination of many Ministers of sundry Churches to determine the cale and controversie by joynt authority: but onely a few messengers sent from *Antioch* to *Jerusalem* in a businesse there specified. 2. The Church of *Antioch* sent not to *Jerusalem* as beeing bound so to doe in respect of *Church power*, for they might have ended the matter at home among themselves. 3. Not onlie the Apostles and Elders met together, but the Brethren also, beeing interested in the thing; and therefore gave sentence with the rest to the decree then made. 4. The matter there concluded was divine scripture, imposed upon all the Churches of the *Gentles*, although they had no delegates there. *vers.* 22. 28. *chap.* 16. 4. 5. *Paul* and *Barnabas* went not up to Jerusalem to submit their judgement to the Apostles, but onlie to conferre with them, and for countenance of the truth in respect of men, and for the stopping of the mouthes of such deceivers, as pretended they were sent by the Apostles, and that no

no suspition might remain in the minds of the people, as if *Paul* in doctrine differed from the rest.

67. It is the dutie of every Christian congregation to be carefull, that no infant be admitted unto *Baptisme* (a) whose parents (one at least), are not members of some particular Church. For 1. If they doe, *b* by this meanes Gods name is taken in vaine. 2. The holy Sacrament profaned. *c* 3. The Church of God defiled: *d* 4. The minister a covenant breaker. *Mal.* 2. 8. 5. There is no precept nor example in the Scripture for it. 6. Such a practice hindreth many parents from embraceing the way and order of the Gospel, and causeth them to live and die libertines. 7. It induceth ignorant people to conceive such an absolute necessity of Baptisme, as that men cannot be saved without it.

a Act. 2. 38. 39. & 16. 15. 33. *Mat.* 28. 19. 20. *Gen.* 17. 7. 8. 12 *Col.* 2. 12. 13. *Rō.* 9 4. *Cor.* 7. 14 *b Ex.* 20. *c Mal.* 1. 7. 12. *He.* 10. 29. *d Hag* 2. 14. 15. *Ezec.* 44. 7.

68. But such Children whose parents (or if one) are within the visible covenant, they ought to be baptised: Because *baptisme* is unto us that which circumcision was to the Jewes: *e* Besides there is as great

e Col. 2. 11, 12.

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reason that our Children should be now baptised, as of old their were to be circumcised. 1. Because God is one and the same in Christ to his Church from the beginning of the world: Therefore the God of our seed as wel as of Abrahams. *a* 2. Our children are borne sinners naturallie *b* and need salvation by Christ as well as theirs. 3. We fathers have as much need of outward signes, to confirme our faith that God is our God, and the God of our seed as Abraham had. 4. We are bound to testifie our faith and thankfulnes by consecrating our children to the Lord as did they. 5. Our children are as capable of understanding the mistery of Baptisme, as theirs were of circumcision. *c* 6. Their circumcision was as holy a signe of faith, repentance and a new creature, as is our Baptisme. 7. That covenant with *Abraham* was everlasting, *d* Euangelicall, confirmed and ratefyed to us by Christ.

a Act. 2. 39. *Gal.* 3. 29 *Heb.* 13. 8.

b Eph. 2. 2.

c Deut. 30. 6. *Rom.* 2. 28. 29. *and* 4, 11 *Colos.* 2. 11, 12.

d Luk. 1. 54. 55. 72. 73. *Gala.* 3. 8. 14. 16. 18. 19. *Mat.* 8. 11.

69. All

69. All Christians are bound to practice Gods ordinances for his visible Church under the Gospel although the Magistrate, allow not thereof, yea forbid them upon pean of death: For as the approbation of men and Angels, makes not the wayes of God, and workes of religion never a whit the more lawfull, but onely, the more free from bodily danger: so neither can their disallowance make unlawfull such duties of religion as the word of God approveth, nor can they give dispensation to any person, to forbeare the practice thereof.

c Act. 4. 19,20 Dan. 6. 9 10.28. Rev. 2.3. chap.

70. That the former *Assertion* is true, to weet that all true beleevers, are to set up, reteyn and practice among themselves the whole worship of God, albeit the magistrate forbid the same, we prove it thus. 1. The primitive Christians *f* did so, yea though the contrarie edicts of Princes did forbid them upon pean of death. 2. The Magistrate is but the servant of the Lord *g* and therfore hath no power to bind the Conscience, neither can he exempt any man from obedience to God. 3. Christs Kingdome

f Rev. 2. 30. Act. 12. Psa. 2. 1. 2. *g* Rom. 13 2.4. Mat. 4 10.

Prov. 24.21, Prov. 23.26.

Kingdome depeudeth not upon the au
thoritie of Princes, but immediately up
God, *Mat.6,13. Esa.6,9.* Who hath
mercifully & wilelie established the same
that as with the comfortable ayd and assi
stance of *Christian Magistrates*(*1 Tim.2.2,*
it may goe foreward the more peaceabl
and profitably, so without it, it may prevail
and prosper: *Dan.2,44. Dan.6,2. 4.* Al
the Magistrates power wherein he is actu
allie to be obeyed, is onely where, and
when he commandeth or forbiddeth from
God, or for God: and not elſe (*a*). 5. See
ing the onlie sure waye for the comfort o
our soules, is to worship God in all things
according to his revealed will, (*b*) we mus
therfor doe the same notwithstanding the
Magistrate doth not approve thereof. 6
Whatsoever was commanded to the 7
Churches in Asia to be practised under per
secuting Magistrates opposing, that w
must not now omitt, though the Magistrate
doth not tollerate it: now certaine it is
that the practice of *Church ordinances* wa
enjoyned them: as appeares in 2. *and* 3.
chap: 7: Seeing the Lord foresaw the aver
senes of Magistrates to the ordinances fo
his visible Church under the Gospel; & ye

a Act.4. 19.20. Dan.3. 16 17,
b Psal. 92 13.14. Son.4 12 Eph.2,19 Rom.8.34 Rev.4. Psal.84. 10.

di

id not therfore exempt or dispence with eoples omission, it must needs follow, that ve must not omitt or forbeare our dutie his way, though the Magistrate forbid us.

. And lastlie, the Magistrate in forbidding vhat the Lord commandeth, doth not quit he observer of it, frō transgression, neither rom the punishment that is due unto it. *The soule that sinneth it shall die.*

71. Whereas we spake before of *Church-Officers*: this is to be added, that reat care must be taken, before consent be given unto any calling in the Church, that it appeare by due triall and ufficient examination, that the person is ualified with the gifts which the word of God requireth, in one of that place. For otherwise: 1. there will follow a manifest reach, of c Gods commandement. 2. God wil not acknowledge thē: d but professeth hey are no ministers to him. 3. such cannot doe the things required of them: 4. They retayning of such is a manifest token of the vengeance of God against al such as doe so.

c 1 Tim. 5. 22. Ephes. 4 8 11

d Hos. 4: 6.

32. Now howsoever a man be indued with never so many lively faculties for the ministery: be he never so godlie, never so learned, yet he is no minister indeed unlesse

unlesse he have the ordinance of God upon him, by a true outward calling. Therfore no man without *a lawfull* (*a*) *calling* may presume to take upon him any ministeriall function in the Church. The reasons are: 1. No blessing otherwise can be expected on their labours. *b* 2. The daunger of intrusion is great, severely punished in *Korah c* and his company: in King *Uzziah d* and others. 3. Christ tooke not to himselfe this honour, but with warrant of his Fathers calling. *e* 4. This is a divine ordinance appointed to be practised by all Churches (*f*) to the worlds end. 5. Gods promise is to goe forth with such and make their ministery *g* effectuall. 6. By this meanes they shalbe encouraged and comforted if any troubles come upon them for the worke sake. *h*

a Heb. 5 4. Tit. 15 Ier 14. 14

b Ier. 23. 22. 23.

c Nu. 16. 10. 31. 32

d 2 Chr. 26. 19. 21

e Heb. 5. 5

f Ephes. 4 11. 1 Cor 12. Mat. 9. 38.

g Mat. 28. 20

h Amo. 7. 14. 15.

73. And whensoever the Church and people of God, doe ordaine any, to exercise any spiritual function or ministerie They ought in the first place to entreat the Lord *i* that he will give his blessing to the thing which they have in hand. *Reasons.* 1. Not to doe this, is to depart from the Apostolicall precept and practice. *k* 2 That God may direct them to chuse the

i Luk. 6 12. 13.

k Act. 1. 24. Act. 14. 23. Mat. 6. 10.

best and fittest person. 3. Least otherwise corrupt affection take place and some evil ends be intended. 4. Thar the person to be chosen may be well qualified. 5. So protected and assisted of God, that neither the world, flesh or Divell, may terrefie him, or seduce him. 6. That his service may be profitable to the saynts. *l* 1 Cor. 3 6. 7. Because such shalbe sure to meet with many opposition. As a tree the higher it is raysed, the more incident it is to stormes & tempests: soe, &c. Lastly if *Solomon* would not begin to build the material temple: nor would the people afterward put the holy vessels thereof into the *Levites* hands without prayer: much more &c.

Psal. 87.3.

Glorious things are spoken of thee, O Citie of God.

Psal. 84. 10.

I had rather be a door keeper in the house of my God: then to dwell in the tents of wickednes.

Psal. 27.4.

One thing I have asked of Jehovah, the same

same I will request: that I may sit in the house of Jehovah, all the dayes of my life: to view the pleasantnes of Jehovah, & to inquire in his pallace.

Gal. 6. 16.

And as many as walke according to this rule peace be on them, and mercie and upon the Israel of God.

FINIS.

Zion